

A SHORT TREATISE,
Agaynst the prophe-
nation of the
LORD'S DAY,

Especiallie

By Salmond. Flishing thereon,
In tyme of Divine Service.

MATH. xxiij. 21.

Giue vnto GOD that which is God's.

EZEK. xxiiij. 38.

Moreover, this they haue done vnto
mee, — they haue prophaned my
Sabbath.

By WILLIAM GUILD, D. D. Mi-
nister in ABERDENE, and Chap-
lane to his Majesty.

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cc. 7. 50





TO THE RIGHT
WORSHIPFULL,
RELIGIOUS, AND
TRUE PATTERN
OF VERTUE,

S^r THOMAS BURNET
OF LEYES KNIGHT, &c.

And to his moste Religious and
worthie Ladie, Dame LEANE
MONCRIEF, *Grace and*
Blessings here, Glorie
and Beatitude here-
after.

RIGHT WORSHIPFULL,



T is not wi-
thout cause,
that the observa-
tion of the LORDS

D

Epist. Dedicatorie.

Day is called, *THE KEY OF RELIGION*; which being neglected, the same should quicklie decaye, and quyte perish out of the hearts of men: and, so, they should turne *Athiestes*, and become without *G O D* in the World. For preventing whereof, the *L O R D* præfixed a speciall *Memento* to the fourth Precept of His Morall Law, *enjoyning* men, to *Remember to keepe holie the Sabbath Day*; and *subjoyning* a moste pithie reason thereof. But (alace!) men now vnder the Gospell, are come to such a degree of impietie with vs, that, tho they haue a more forcible reason to obserue the *LORRS DAY*, whereon our Saviour rose, and brought vs from Death, to Lyfe agayne; and which from the beginning hitherto the Christian Church also, everie where, hath so religiouslie observed. Yet these,
not

Epistle Dedicatorie.

not through oblivion, nor ignorance, but agaynst knowne light, and wilfullie, as also both peartlie, and publicklye, to the high offence of GOD, and scandall of His People, prophane that Holie Daye, consecrated to His Worship, by *Salmond-Fisbing thereon, in tyme of Divine Service*; whereby GOD is depryved of His Honour, the Church of Reverence, the Common-wealth of Order, the Bodie of Rest, the Soule of Edification, the Life of Direction, GOD'S Word of Audience, and His Law of Obedience: counting onelie their *Gayne* to bee *Godlinesse*, and not (as the Apostle sayeth) *Godlinesse* to bee great *Gayne*: and esteeming the Word of GOD in the mouthes of His Servantes, (because it crosseth their commoditie, as it did *Alexander* the Copper-smith's) even as *Pharao* called it

1. Tim. 6. 6

Epistle Dedicatorie.

Exod. 5. 9.

led it in the mouth of **Moses**, for the lyke cause, *Vayne wordes* onlie, not to be regarded; tho one day they know they shall bee judged thereby.

Psal. 50. 27

Aug. Epist.
118. ad Ian.

Yca, some are come to that hight of impietie, *hating to be reformed*, that they dare call in question the verie Institution, and lawfulnessse, of the observation thereof, which *Augustine* declareth, *Insolentissima esse insania*; or, an expression, & a fit, of a most insolent, & audacious madnesse; not worthie of anie modest answer.

For due informing and reclayming of whom, (if they bee not lyke *Babell*, which would not bee cured) I haue taken these paynes, in all loue, and care of their salvation; and shall count it my greatest joye, and most happie bestowed travells, if heereby (besides my preaching, and daylie prayers for

Epistle Dedicatorie.

for them) I may fish, by the Nette
of the Gospell, but one Soule
amongst them, to bee obedient to
the *L O R D*; and lyke *Noah*, in
his age, by their practise, to op-
pose the speat of wicked and com-
mon Example. But, if not, wee
that are their Pastoures, must not
bee quyte discowraged, because
wee see neyther our paynes nor
preaching to prevayle; seeing that
Noah, in cxx years, both by prea-
ching and building the Arke lyke-
wyse, converted not one soule of
the whole world to fayth and re-
pentance; and that the Lord's Pro-
phets haue beene commanded to
preach, and yet it hath beene told
them before-hand, that they
should not bee heard; yea, more-
over, that their doctrine should
harden the heartes of the hearers.
But this wee shall doc; As *Samuell*
mourned for *Saull*, whom he could
not

Ezek. 3. 4.

Isai 6. 10.

1. Sam. 15.

35.

Epistle Dedicatorie.

2. Cor. 12.
21.

not mende, and as the Apostle bewayled those that sinned, and had not repented; So our soules shall not ceasse to mourne for them in secret; and, in the meane whyle, our worke shall be with our God: And whether our labours bee vnto lyfe or death to our hearers, to convert or convince them, we shall bee vnto God, a sweete favour in Christ, both in them that are saved, and in them that perish.

2. Cor. 2, 15.

These paynes, then, (Sir) I haue dedicated to Your Worship, for fundrie respectes, and diuerse obliementes mooving mee; but especiallie, in regarde of that religious disposition, and zealous affection, Yee haue to the Trueth, and hatered agaynst such enormous abuses as this, or anie lyke wilfull & grosse violation of Gods holy Cōmandements: with which disposition, both evidently & eminently

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nently is conjoyned a patterne in
Your person of an assiduous & ver-
tuous inclination: that so for Reli-
gion & Policie, your W. is famous
both in Church & Commonwealth;
even as it was wished of Boaz, that
hee might doe worthilie in Ephratha,
and bee famous in Bethlebem. With
the constancie of which worthie &
imitable parts, I shall also wish the
continuance of all true happinesse,
both with your self, your most re-
ligious Ladie, honorable House, &
all Your hopefull Posteritie; as one
who shall ever approue himsele

Ruth 4. 1

*Your Worships, in all due
and addebted affection,*

WILLIAM GUILD.





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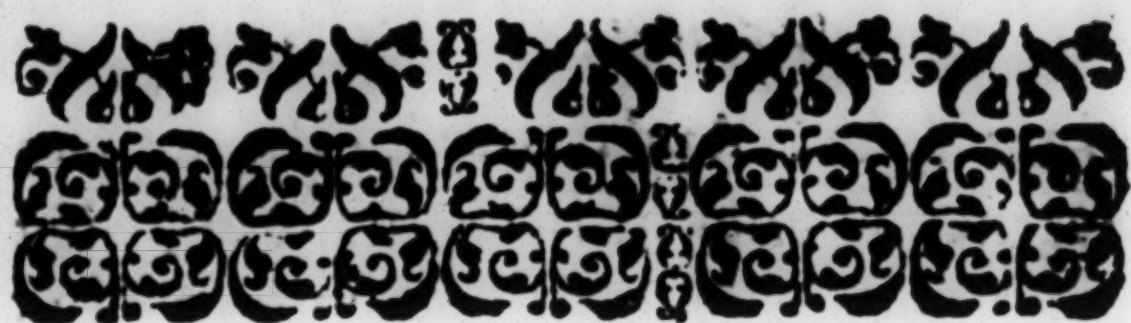
*of the Watch-Towre, for exone-
ration at least of our owne Soules,
whom G O D hath set over them,
who so prophane the LORD'S
DAY E.*

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F I N I S.



S



Of the prophanation
of the Lord's Day;

Especially,
By Salmond-Fishing thereon.

CHAP. I.

*Of the occasion of this short
Treatise.*



THE LORD

(as Hee te-
stifieth by His
Prophet) hath
sett His Ser-
vants, as watch-
men upon the
head of the

Ezek. 33.

7.

watch-tower, to heare the word at
His Mouth, and to warne His People
A from

Ier. 15.

10.

Isai 58.1.

Isai 62.6.

from Him. And if they speake not, to
 warne the wicked from his way, that
 wicked man shall die in his iniquitie, but
 his blood will the Lord requyre at their
 hands. Therefore (said the Lord to JE-
 REMIE) *Speake unto this people all
 that I command thee, and bee not dis-
 mayde at their faces, lest I confound
 thee before them.* And to ISAI, *Crye
 aloud, and spare not; lift up thy voyce
 as a trumpet, and shew my people their
 transgression, and the house of Iacob
 their sinnes.*

The like necessitie of obedience and
 straytnesse of injunction lying in lyke-
 manner vpon vs, who are the LORD'S
 Remembrancers in the Citie of ABER-
 DENE, moveth vs (as we are comman-
 ded also) *Not to holde our peace, nor
 keepe silence: but as wee would avoyd
 that Woe which is denounced agayn
 them who doe the worke of the LORD
 negligentlie, and eschew that dreadful
 punishment of vnfaithfull servants, as
 we would not lykwyse betray the soules
 of men by our fraudful silence, and draw
 the guilt of their blood vpon our owne
 heads; knowing therefore the weight of*

our Charge, the terror of the LORD,
and straytnesse of our account; and
seeing men wilfullie agaynst cleare light,
walke in a bolde way of wicked trans-
gression, and an open *prophanation* of
the LORD'S day, by *Salmond-fishing*
thereon, in the time of divine Service; we
are inforced, and by the conscience of
our Calling, constrained to crye out
with IEREMIE, vpon *violence & spoyle*;
even the violent spoyling of the Lord of
the Day of His solemne & publicke wor-
ship, altho the word of the Lord should
bee vnto vs, as it was to him, a *reproach*,
and in *derision* daylie.

Ier. 20. 8.

For true it is, that tho wee haue pre-
vailed with some who haue promised to
forbeare this prophanation, yet of others
hitherto wee haue had the lyke cause to
crye out with ISA I, *Who hath believed*
our report? and to whom is the arme
of the LORD revealed? And to re-
gret that sundrie come vnto vs, (as in
EZEKIELS time they did to him) and
sit before vs, as GODS people, and
heare our words, but they will not doe
them, for their heart goeth after their

Isai 53. 1.

Ezek. 33.
31.

Ier. 44. 16

covetousnesse. It is true lykewyse, that others are so bolde, as to say plainlie in this with those rebellious Iewes which dwelt in ÆGYPT and PATHROS, as they answered IEREMIE, saying, As for the word that thou hast spoken to us in the Name of the L O R D, wee will not hearken to thee: and lyke the people in AMOS time, that they hate him that rebuketh in the gate, and they abhorre him that speaketh vprightlie. Yet this shalbe our comfort, that tho wee plow upon the rocke, and the bellowes be burnt, the lead consumed in the fire, and the founder haue melted in vaine;

**Amos 5.
10.****Ezek. 2. 5.**

notwithstanding, our worke shall bee with our G O D. And they whether they will heare, or whether they will forbear, yet shall they know, that there hath beene Prophets amongst them; and wee shall haue this for our joy, that wee may say with the Apostle, and take men and Angels to record, that we are free from the blood of all men.

**Act. 24.
26.**

And which thing the more amply also to witnes to the world, and for evidence to future posteritie, as by voyce we haue frequentli

frequentlie cryed out agaynst the hay-
nousnesse of this bold iniquitie; so now
by writ I haue intended to cleare the
equitie of our Challenge, detect the
greatnesse of this sinne, fore-warne faith-
fullie of the danger, enforce obedience on
the conscience, vse all meanes of reclay-
ming, and approue our selues to the con-
science of all men, but especiallie to our
owne, and to Him who is greater than
the conscience, that wee may haue joy in
the day of our account.



CHAP. II.

*Of the state of the Question; and first,
That the LORDS publick worship
is Morall, oblieging all men; and,
That a certayne day hath beene ob-
served holy for the same in all Ages.*



First, then, for stating
the Question aright, it
is to bee observed, that
wee vrge not vpon anie
such a strict observation
of the Lords Day, as the
rigid tenets of some would exact, nor as

Exod. 35.
3. 16. 27.

Luke 23.
56.

was the observation formerlie of the
Iewish Sabbath, whereon they might
not kindle fire throughout their Genera-
tions, neyther bake nor seethe, nor burie
or imbalme their dead: but onelie thus
farre wee affirme, (according to the ge-
nerall equitie of Gods Commandement,
Apostolicall obseruation, practise of the
Church in all Ages, and the vnanimious
consent of all judicious Divines) that
all servile labour, intended meerlie for
Gayne, whereby Gods People are hin-
dered, and with-drawne from His pub-
licke worship, & such religious exercises,
which ought to bee performed by them
vpon the Lords Day, for the spirituall
edification and salvation of their soules,
is altogether vnlawfull, and damnable.
And whosoever inforceth & imployeth
the irservantes so to transgresse, they de-
spyse God, contemne His Church, rob
Christ of His honour, poore soules of in-
struction, the word of attendance, the
Ministerie of reverence, giue scandall and
offence, and make themselves guiltie of
the greatest blood-guiltinesse that can
bee, which is the blood of soules; so that
as the Apostle speaketh of some, that
their glorie, was their shame: so I
may

may say justlie of these, that *their Gayne,*
is their detriment.

Now, to proue the trueth of our former Assertion, and to remoue all weak shifts that might bee pretended for help-
lesse evasion, these ensuing Positions
are to bee considered.

First, by the consent of all, this is a
maxime in Religion, that *the publick*
worship of GOD, is a thing Morall,
& eterna veritatis, perpetuallie hitherto
observed, and to bee observed to the
worlds ende: so that whosoever would
denye this, were to proclayme himsele
a prophane Atheist, vnworthie of the
name or societie of Christians; as also an
over-thrower of the publick Ministrie &
orders of the Church, which for the edi-
fication of His bodie Christ hath ap-
poynted, and an enemy to that solempne
honage, which is the Lords due in the
assemblie of His Saints.

Next, this beeing granted, it will fol-
low, then, that a certaine day, or set time,
should be ordinarilie observed, whereon
the exercises of the said publick worship
ought to bee performed; and therefore
the verie law of nature requyreth the
sanctification of times no lesse than of

*Aquinas in
secunda se-
cunda quest.
21. art. 4.*

persons and places. For which cause, as of the rest, so also of times the Lord hath ever exacted some part, by way of perpetuall homage: therefore also sayeth AQUINAS, that *as there is a naturall inclination in man to depute a time for euery necessarie thing, as meat and sleepe, or the lyke which concerneth his bodie; even so, seeing hee hath a soule also, naturall reason would dyte, that hee should also depute a time for the refreshment of his soule.* And therefore the deputing a time for attending diuine Worship, and holie exercises onlie, falleth vnder the Precept of the Morall Law.

*Aureolus, in
3. Dist. 37.
artic.*

In lyke manner, (sayth AUREOLUS) *it is the law of nature, that sometyme wee should rest from servile worke, that we may serue GOD; and this is evident heereby, because I am as much obliged to GOD, as to my selfe: but the law of nature and reason also dytes, that I should take a certaine time to procure my owne welfare, and those things that are necessarie for mee. Therefore I ought also take a time to attend GODS*
Worship,

Against Sabbath-breakers. 9

Worship, and to remember His benefites which Hee hath bestowed on mee.

Now, as for the proportion of this tyme which should bee so bestowed, none (I thinke) can doubt, but that proportion is fittest that can bee imagined, which the Lord made choyse of for His owne people; to wit, the seaventh day. And nature informed by God, can not but acknowledge His goodnesse and wisdom in this His choyse and ap-
poyntment, that Hee hath so tempered it, that neyther the long space betweene, should suffer vs to forget our duetie to Him, nor the too quicke returne thereof should hinder vs in our provyding the necessities of Nature for our selues. Therefore sayeth learned H O O K E R, that wee are bound to account the sanctification of one day in the seaven, a duetie which G O D S immutable law doeth exact for ever. And this wee see to haue beene practised, before the Law, vnder the Law. and vnder the Gospell.

*Hooker. Ec-
cles. Pol. P.
379.*

First, before the Law was giue on Sinai, and before the seaventh day was indicted by way of the fourth Precept of the first Table, as the Lords Sabbath, in memorie of the

of the Creation, wee find that the same day was observed, as a day of holie rest vnto the LORD (EXOD. 16. 22. 26.) while the people were in the Wildernesse of SIN, which is between ELIM and SINAI; & so consequently before they came to SINAI, where the Law was given, in that, they did gather vpon the sixt day, (by the LORDS command) twyse as much MANNA, as they did vpon anie former day; that so they might rest vpon the leauenth, as a Sabbath consecrate to the LORD, who also did rest Himselfe from the worke of Creation that day; & so from the beginning did sanctifie and halow it. Therefore sayth Saynt CHRYSOSTOME, vpon these wordes in GENESIS, *G O D blessed the seauenth day, and halowed it. From the beginning God intimateth vnto vs this doctrine, (sayeth hee) instructing vs to separate and lay asyde one whole day to Himselfe, in the compasse of euerie weeke, and to destinate it for spirituall and holie exercises.*

*Chrysost. in
Gen. 2. 3.*

Secondlie, vnder the Law, that the seauenth day after the creation was appointed to bee the Lord's Sabbath, none can deny

deny, who knoweth the ten Precepts of the morall Law, which the LORD ordained straitlie to bee observed by all persons: *First*, by a *cessation* from all servile work whatsoever, tho in Seed-time and Harvest; to obviate thereby (as seemeth) a pretended necessitie at some-times, importing great prejudice, or danger, if they laboured not vpon the Sabbath, as in Harvest especiallie, because of an irrecoverable season. *Secondlie*, the Lord appoynted it to bee halowed,* by a *religious application* of themselves to the works of His publicke worship: and for the more peremptorie observation whereof, Hee prefixed a Note of speciall remembrance, (beyond all the rest) fore-seeing as it were, that some irreligious persons would eyther more carelesslie neglect, or audaciouslie breake this Commandement.

Deut. 5.14

Levit. 23.3

Exod. 34.21.

* Aug. de temp. serm.

251.

Athanas. in

Math. 11.

27.

Neyther can any but most clearlie see, a no lesse necessarie duetie, incumbent vpon Christians, to obserue a leaventh day holie to the Lord, than was on the Iewes of olde, of whom the LORD requyreth, 1. No lesse proportion of service and thankfulnesse, for a farre greater benefite, than that of the Creation: 2. In respect

respect of the Christian Church, which requyreth no lesse proportion of order and comelineſſe: 3. In regard of our ſoules, which neede no lesse proportion of tyme, and meanes to bee instructed and ſanctified: and 4, In respect of the bodies of ſervants and cattell, (which beeing inferiour in ſtrength to thoſe of former ages) neede no lesse proportion of reſt and reſreſhment.

Therefore, vnder the Goſpell, from the verie Apoſtles dayes hitherto (according to VINCENTIUS rule of CATHOLICISME, *ſemper, ubiq; & ab omnibus*) the whole Chriſtian Church everie where, and ever hitherto, hath kepted, as a Catholicke obſervation, a ſeaventh day holye to the LORD; to wit, the day of the Lords Reſurrection, which was the firſt day of the IEWISH weeke: that as the Sabbath vnder the Law, was a note of difference betweene the IEWES and the GENTILES; ſo the Lords day vnder the Goſpell, ſhould bee a note of difference betweene Chriſtians, who believe the Reſurrection of Chriſt, and incredulous IEWES, who deny the ſame. And that this obſervation of the Lords day, for the exerciſe of His publick worſhip, was Apoſtolically

Apostolicall, and Christianly Catholicke, without controverſie, in all Ages, none (I hope) is ſo bold as once to denye. So that now (as AUGUSTINE ſayeth) *Hoc quia ita faciendum ſit diſputare, insolentiſſima inſania eſt*: that is, *To diſpute now whether this were to bee obſerved or no, it were nothing elſe but moſt insolent madneſſe.*

Aug. Epiſt. 118. ad Laurentium.



CHAP. III.

The manie reaſon's, firſt, taken from Christs honouring the LORDS day, why all true Chriſtians have ever, and ſtill ſhould honour the ſame.



HE firſt and mayne reaſon, then, why our morall ductie, commanded in the fourth Precept, doeth now chiefelie appertayne to the LORDS Day, and conſequentlie why all Chriſtians have ever, and ſtill ſhould, obſerve the Lords

*Ignat. ad
Magenesian.
epist. 3.*

*Aug. de
verb. Aposto-
ls, serm. 15.*

*Chrysost. in
Psal. 118.
& serm. 5.
de resurr.
See also
Aug. l. 22.
de civit. Dei
cap. 30.*

Lords Day, is, Because our Saviour, the Lord Iesus, rose from death to lyfe that day; and so, victoriously triumphed over His and our enemies: by vertue of which His Resurrection, wee are raised spirituallie from sinne, to grace heere, and shall be raised corporally from the graue, to glorie heereafter. Therefore said IGNATIUS, Bishop of ANTIOCH, who lived in Saint Iohns time, *Let every one who loveth CHRIST, keepe holie the LORD'S Day, renowned by His Resurrection, which is the Queen of dayes wherein Death was overcome, and Lyfe sprang up in Christ againe.* And agayne (sayth AUGUSTINE) *Domini resuscitatio promisit nobis eternum diem, & consecravit nobis Dominicum diem: that is, The LORDS rysing from dead, hath promised vnto vs an eternall Day of rest, and hath consecrated vnto vs the LORDS Day.* Qui propterea quod Dominus in eo ad vitam a morte redierit, Dominicus appellatur (sayth CHRYSOSTOME:) that is, *Which for this cause is called the LORDS Day, because on it the LORD Himselfe returned from death to lyfe,*

to lyfe againe. So that as the Lords owne resting the seaventh day which the Iewes kept, recommended their Sabbath to bee kept by them; so the Lords owne ryling from death this seaventh day which Christians obserue, recommends iustlie the Lords Day to bee kept by vs: and whosoever wilfullie prophaneth the same, (as our Salmon-fishers doe in tyme of Divyne Service) preferring Gaine to Godlinesse, they show that they neyther loue Christ (as Ignatius sayeth) nor celebrate, as they ought, thankfullie the memorie of His blessed Resurrection.

Next, as it is renowned by the Lords Resurrection, so it is honoured by His Name, which as an honourable stampe and impression, the Spirit of GOD and Pen of the beloved Apostle hath fixed and set thereon, calling it *THE LORDS DAY*. So that as the Jewish Sabbath vnder the Law, and which was consecrated to the Lords worship then, was called by the Prophet, *HIS HOLIE DAY*. So iustlie may the Lords Day vnder the Gospell, which is now consecrated to His worship, bee called, *CHRISTS HOLIE DAY*. Wherefore sayeth AUGUSTINE, Qui

Athanasius in Match.

II. 27.

Iustin. Mart. tyr. Apol. 2.

Sozom. l. 1. cap. 8.

Revel. 1. 10.

Isai 58. 13.

*Aug. Serm.
15. de ver-
bis Apostoli.*

*Procopius in
Genes. 1.*

Malac. 3. 8

vocatur Dominicus, ipse videtur propriè ad Do-
minum pertinere, quia in eo Dominus resurre-
xit: that is, *That day which is called the
LORD'S DAY*, appeareth properlie
to belong to the LORD Himselfe, be-
cause on it the LORD did aryse. And
agayne sayeth PROCOPIVS, Ab ipso DO-
MINO cognomen desumpturus erat, ut dice-
retur dies Dominicus, tanquam soli DOMI-
NO consecratus: that is, *It was to take
the denomination from the LORD
Himselfe, to bee called the LORD'S
Day, because it is consecrated onlie vn-
to the LORD.* And therefore, whoso-
ever prophaneth the same, neglecting
His worship thereon, and onelie giue
themselues to their filthie Lucre, where-
as they should giue vnto GOD, that
which is GOD'S, on the contrarie they
are sacrilegious robbers of GOD, (which
is the worst sort of Athiest.) And if they
say with the Iewes in MALACHIE,
Whereof haue wee robbed Him? Hee
*will tell them in the day of their dread-
full account, Of My Day, dedicated to
My holic Worship, and of the solemne
honour and worship due to Mee there-*
on;

and so of that which is most sacred
in the highest degree, as all things are,
which are so stamped with His Name
and Superscription.

Thirdly; Hee honoured that Day also
by His first apparition thereon, (after
His victorious Resurrection) vnto His
Disciples, being assembled together, at
what tyme also He blessed them, & by
breathing vpon them, Hee gaue them
the holie Ghost. And in lyke manner,
vpon the same day, (being the Pente-
cost) after His glorious Ascention into
Heaven, when His Apostles were all
assembled together in one place, Hee
sent downe the holie Ghost, in shape of
cloven fyrie Tongues, plentifully vpon
them, whereby they were enabled mi-
raculouſlie to speake to euerie nation,
according to their language: And vpon
which day also they first began the
publicke exercise of their holie Mini-
ſtrie, which was crowned that daye
with the conversion of three thousand
soules. Who-so-ever, then, will pro-
phane wilfullie that day, and spend the
same onelie and whollie in persuing
their vnlawfull gayne thereon, it is evi-

Iohn 20. 19.

Act. 2. 4.

B

dent,

Rom. 8. 14.

dent, that they are not led by that Spirit, which came downe on the Apostles that day. And whosoever are not led by the Spirit of GOD, they are not the sonnes of GOD, as testifieth the Apostle.

Fourthlie; Our Saviour graced that day of His Resurrection, in lyke manner, by revealing thereon vnto His beloved Disciple saynēt IOHN, those high and heavenlie Mysteries, which make vp the prophetickall part of the New Testament, and are contayned in that transcendant Booke of the APOCALYPSE, and Clausule of the whole Scripture.

*Ignat. ad
Magneſ.*

Chryſost.

*Hom. 5. de
Resurr.*

*Gregor. Nazianz. ora-
tio 43.*

*August. de
Temp. ſerm.*

251.

From all which severall sortes of our Saviour's honouring His owne Daye, therefore did the ancient Fathers giue it such honoutable Titles, as Ignatius calleth it the *Queene* of Dayes. Saynēt Chrysostome, the Royall Daye. Gregorie Nazianzene, Higher than the highest; and, with admiration, wonderfull amongst dayes, (even as the Virgine MARIE was blessed amongst Women) And Augustine applyeth these

these wordes of the Psalme vnto it,
This is the Day which the LORD
hath made: let vs bee glad and re-
joyce in it. So that as the Palmist
 sayde of *HIERUSALEM*, *Glo-*
rious thinges are spoken of thee, O
Citie of GOD: So, in some sort,
 wee may say the lyke of this Daye;
Glorious thinges are spoken of thee,
O thou Day of the LORD.

Psalm. 118.
24.



CHAP. IV.

The Apostles their obseruation of
the LORD'S Day in lyke manner;
and the lyke practise of all Chri-
stian Churches, both in their tyme,
and after.



S wee haue seene,
 howe the LORD
 IESVS did honour
 this Day of His Re-
 surrection, so lyke-
 wyse wee may see,
 B 2 how

Act. 2. 41.

how religiouse the holie Apostles did obserue the same: First, By the fore-named practise of Saynct Peter, the Apostle of the *Iewes*, who vpon that day, immediatelie after the descending of the holie Ghost, began the publicke exercise of the holie Ministerie; which was crowned with so happie and a plentifull successe.

Act. 20. 6. 7

Lykewyse, By the practise of saynct *Paul*, the Apostle of the *Gentiles*, as may bee clearlie seene in that Storie of the *Acts*, where it is sayde, that *having stayed seaven dayes at Troas*, hee is reported to haue assembled the Disciples & Faythfull together, on the seaventh day onelie, which was the first day of the weeke, (and the *LORD'S Day*) for hearing the Word, and participating the Sacrament.

In lyke manner, By Apostolicall direction vnto all Churches, (*1. Cor. 16.*) wee may see, that the Apostle ordayned, everie first day of the weeke, *That there bee a Collection for the Saynctes*. The reason whereof that hee appoynted this Collection to bee on the *LORD'S Day*, saynct *Chrysostome*

Some giveth: to wit, That the memorie of the benefits which on that day they obtayned by CHRIST'S Resurrection, might make them the more liberallie to contribute to the necessities of their Brethren. To which Sedulius joyneth this, *Quia non est opus servile* (sayeth hee) *elemosynam congregare*: that is, It is not a servile worke to collect Almes on that day. And which also implyeth, That no servile worke for gayne is to bee used thereon.

Chrysost. in
1. Cor. 16.

Sedul. in
1. Cor. 16.

That this Collection was vsuall also to be ever amongst all Christians thereafter vpon the LORDS day, when His religious worship, and publicke meetings were, Iustine Martyr (who lived shortlie after the Apostles) sheweth, saying, That vpon Sundaye, when Christians, both in the Town & Countrey, do assemble together, after the reading of the word, publick exhortation by the Pastor, & after Prayer, and celebration of the Sacrament of Christ's Bodie and Blood; then those who are

Iust. Mart.
1. Apol. 2
pro Christianis, in fine.

able, pro sua quisque voluntate conferunt,
 (sayeth hee) & collecta deponuntur apud
 prepositum, isque subvenit papillis, viduis &
 propter morbum aliamve necessitatem egenti-
 bus: that is, *Then everie one, as he plea-
 seth, contributeth: and what is colle-
 cted, is layd down beside him who hath
 the charge thereof, who helpeth the
 Orphanes, and Widowes, and others,
 who by sicknesse, or anie other necessi-
 tie, are poore and indigent.* And hee
 subjoyneth, saying, *Conventus autem bos
 die Solis facimus, quoniam hac die primum
 DEVS depulsis tenebris, formataque materia
 mundum creavit, IESVS CHRISTVS
 quoque noster Servator, eadem die resurrexit
 a mortuis: that is, These Assemblies
 we make them on Sunday, because on
 that day the Lord driving away dark-
 nesse, & having formed a matter, He
 created the world; as also our Saviour
 IESVS CHRIST on that same day
 arose from the dead.* So that wee see
 our Christian, or Lord's Day, abroga-
 teth not the memorie of the Creation:
 but beeing the first of the Creation, and
 the

the day of CHRIST'S Resurrection, it putteth vs in mynde, both of the making of the Worlde, and the redeeming of the same; or of a visible olde creation, and an invisible newe one; as witnesseth both *Iustine Martyr*, as also holie *Augustine*.

*Iustin. Mart-
tyr. Apol. 2.
Aug. de tem-
por. serm.*

251.

The same observation of the day of the Lord's Resurrection, wee may see also to haue beene the constant and catholicke practise of all Christian Churches, after the Apostolicke tymes, by the witnessing of other ancient Fathers: Therefore sayeth *Clemens Romanus*, *Wee Christians assemble our selues together, with great diligence, vpon the LORD'S Day, to prayse Him, &c.* And *Tertullian*; *Vpon that day* (sayeth hee) *wee who are Christians, meete together, carefullie, in the holie Assemblies.* And agayne, in his *Apologétique*, hee sheweth, That the honouring of this day, (beeing called after the *Heathnish* denomination, *Dies Solis*) and assembling together for publicke worship thereon, was the occasion why the *Paganes* gaue it out, That Christians

*Clem. Rom.
Co. stat. Ap.
l. 2. c. 63.*

*Tertull. Apol.
c. 39. & 16.
& c. 14. de
Idololatris.*

*Basil. de Sp.
Sancto. c. 27
Et Isichius,
in Levit.
cap. 9.
Sec Aug. de
tempore,
serm. 151.*

did worship the Sunne. So lykewyse sayeth Basil and Isichius, That following the doctrine and direction of the Apostles, the Christians everie where did sequester the LORD'S Day, for their holie Assemblies.

Those, therefore, who contrarie to Apostolicall observation, and direction, and contrarie also to the constant practise of the whole Christian Church, ever there-after, will so boldlie & irreligiousslie contemne such Authority, and holie examples, and prophane the Lord's day, for their filthie lucre; as they depart heerein from so holie a practise heere, so they may justlie feare (except they repent, and amende) a dreadfull departure from Him who is Lord of that day, and a separation from the societie of those Sayntes heere-after.

CHAP.



CHAP. V.

The holie speeches, and religious exhortations, of the ancient Fathers, both Greeke and Latine; or, of the Easterne & Westerne Church, for the due keeping holie of the LORD'S Day.



Irst, then, to begin with the Grecian Fathers; and intending, for brevitie cause, to bring but a few: Ignatius Martyr, who lived in the Apostles

owne tyme, adjureth everie one, by the loue of CHRIST, to hallow that day, saying; *Let everie one, who loveth CHRIST, keepe holie the LORD'S Day, renowned by His Resurrection, which is the Queene of dayes.* So that the prophanation of this daye, and the loue of CHRIST,

*Ignatius, ubi
Magneſ.*

can not consist together, and are alwayes incompatible.

Chrysost.

hom. 10. in

Genes. 2.

Next, Saynt Chrysostome, a most famous and holie Bishop, sheweth, That from the verie beginning the LORD hath required, that one day in everie weeke, constantlie and whollie, should bee set a-part, by His Church, to bee entierlie appropriated & applyed for Spirituall exercyses, tending to the good of the soules; as the rest of the dayes of the weeke are applyed by vs, for corporall and servile labour, tending to the good of the bodie, and mayntaynance of the naturall lyfe.

Aug. serm.

215.

Saynt AUGUSTINE also, that great Light of the Westernne Church, vrgeth the religious and entiere observation of the Christian Sabbath, by comparing the same with the observation of the Jewish Sabbath, saying; If the unkippie Jewes doe with so great devotion celebrate their Sabbath, so that upon the same they will doe no earthlie worke; how much more should Christians upon the LORD'S Daye much

more

more attende His Worship, and for the
salvation of their soules, assemble
themselves together in the Church of
G O D:

GREGORIE the Great also, wryting
to the Citizens of ROME, sheweth both
where-from wee should rest, and howe
wee should whollie employ our selues
on the Lord's day, laying; *Vpon the
LORD'S Day a cessation should bee
altogether from earthlie labour, and
men should whollie giue themselves to
insist in Prayer; that what by negli-
gence the sixe dayes of the weeke hath
beene committed. by Prayer vpon the
LORD'S Day the same may bee ex-
piated.*

*Greg. l. 11.
epist. 3.*

Seeing, therefore, this day so manie
wayes hath beene honoured by Christ,
stamped with His Name, celebrated
by His Apostles, observed by the
Church, and recommended vnto vs by
the Fathers, whosoever with an high
hand of rebellion agaynst God, and His
Church, will wilfullie prophane the
same, hee sinneth grievously agaynst
his

his own soule, and the soules of others: and, as learned Hooker sayeth, *The voluntarie scandalous contempt of resting from labour on that Day whereon the LORD is publickly served, can not bee too severely brydled and corrected.*



CHAP. VI.

The Decrees of Councils, as also of Godly Emperours and Princes, for the due observation of the Lord's Daye.



First, then, wee will set downe those Canons of ancient and famous Councils, which declare what is forbidden on the Lord's daye; and next, those which shewe what is commanded.

The sixt Generall Councell, then, forbidd

forbiddeth all bodilie worke, except that which is for the refreshment of nature that day.

Thus also sayeth the Councell of Rhemes (holden in the 823 yeare of CHRIST, and tyme of LEO the third) *Vpon the LORD'S Daye, secundum DOMINI Præceptum: that is, according to the LORD'S owne commandement, let no man doe anie servile worke.*

*Concil. Rhe-
mens. can.*

35.

Next, the Councell of Cabilon (holden in the 653 yeare of CHRIST, and tyme of Eugenius) more particularlie speaketh of such works, as having but a short season, and are subject to sundrie dangers both of wnde & rayne, and are for the sustentation of the whole Countrey: & yet say the Fathers of this Councell, *Wee ordeyne vpon the LORD'S Day, that landward or countreye labour, such as plowing, or reaping of Cornes, or whatsoever belongeth vnto Husbandrie, no man presume to doe.*

*Concil. Ca-
bilon. can. 18*

The reason whereof the Councell of Paris (holden in the 550 yeare of CHRIST, and tyme of Pelagius the first)

*Concil. Pa-
ris. can. 50*

first) giveth thus, saying, that those who doe any servile labour on this day, ducunt Christianitatem obscurant, &c. that is, they obscure the honour of Christianitie, & furnish to those who blaspheme the Name of CHRIST, more matter of blaspheming the same: Wherefore it becommeth (say they) a Christian upon that day, to bee exercised in divine prayse, and not in servile workes.

*Concil. Arel.
lar. cap. ii.*

Yea, such a cessation should bee, sayeth the Councell of Ayles, (holden in the 805 yeare of CHRIST, and tyme of LEO the first) *Hic solummodo peractis quae ad DEI cultum, & servitium pertinere noscuntur*: that is, That those things onelie bee performed, which are knowne to belong to GOD'S worship and service.

*Concil. Matiscon. 2.
can. 1. celebratum anno 590.*

The reason whereof, vvhy wee should onelie applye our selues on that day to the LORD'S service allanerlie, the Councell of MATISCON giveth, saying, *Wee ought to keepe holie the Lord's daye, whereon wee were begotten*

gotten of anew, & delivered from our
sinnes; and wherein wee were made
to bee, what wee were not before. For
wee were (say they) the seruantes of
sinne; but are made by it the sonnes of
Righteousnesse: Therefore let our eyes,
and handes, all that whole day, bee lif-
ted up to G O D.

Concerning the religious observa-
tion lykewyle of the Lord's day, thus
sayeth the Imperiall Constitution, se-
conding those holie Councils; Wee or-
dayne, (as it hath also pleased the ho-
lie Ghost, and them who are appoy-
ned by Him) that all men vpon that
holie day, whereon our integritie and
libertie was restored, rest from labour:
and neyther Husbandman, nor anie
others, enterpryse vpon that daye anie
worke, the same beeing unlawfull:
For if they who did obserue the shadow
and figure, so much revered this
Sabbath, that thereon they abstayned
from all worke whatsoever; what equi-
tie is it, that they who professe the
truth

Novel.
Leone. 54

32 Against Sabbath-breakers.

See Aug.
serm. de rem-
pore 251.
& serm. 154

Sozom. l. 1.
cap. 8.

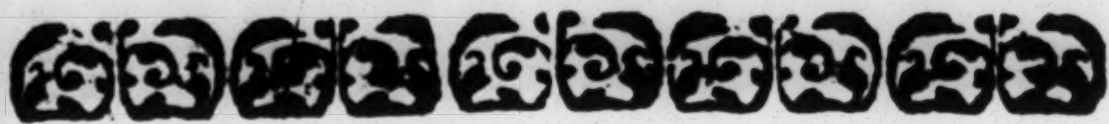
Pipinus
Rex in Con-
cil. Foroja-
lensi, c. 13

trueth of those figures, and the light
of grace, should not reverence that
day, which was so greatly honoured
by the LORD Himselfe, and deli-
vered us from shamefull destruction.

Sozomen also maketh mention of a law
that Constantin made for the observation
of the LORDS day, rendering this rea-
son; Because the LORD IESVS
did ryse thereon, and raysted us from
our fall in Adam, (sayeth hee.)

Lykewyse sayeth Pipinus; Wee com-
mand, That on that Day all abstinence
bee from sinfull workes, and all workes
of the flesh, and from all earthlie la-
bour; and, that men attende nothing
else, but Prayer, and to assemble
themselves in the Churches with
great devotion of mynde, and with
charitie and loue, that they blesse the
LORD.

CHAP



CHAP. VII.

The Ancient and Moderne Constitutions, both of our owne Church and Kingdome of Scotland, for due observation of the LORD'S DAY,



Ext, from beyond Sea, to come nearer home :

In SCOTLAND we find an ancient Councell to haue bene holden in the yeare

1203, and tyme of Pope Innocent the third ; wherein the manner of the religious obseruation of the LORD'S Day was at length set downe ; as wee haue the same in the third Tome of the Generall Councils, set foorth by Binus, the second part, fol. 668 : to wit, That the same shall bee by cessation from servile workes, and from selling or
C buying;

buying; and, That men devotelie should continue in Prayers, and doing of charitable deedes: one Eustacius an Abbot there, giving this as a reason thereof; Quia C H R I S T V S nativitate (sayeth hee) & resurrectione sua, & adventu suo, & missione Spiritus Sancti in Discipulos suos, sibi hunc diem quem Dominicum vocamus illustravit, & celeberrimum dedicavit: that is, Because C H R I S T, by His Birth and Resurrection, also by His coming, and sending the holie Ghost upon His Disciples, hath honoured this Day, which wee call THE LORD'S DAY, and dedicated the same unto Himselfe, as a most excellent and holie Day.

Constit. &
Can. Eccles.
cap. 9.

As also in the late Constitutions and Canons Ecclesiasticall, of the Church of SCOTLAND, it is set downe, That The publick meetings on the LORDS Daye, and other tymes appoynted by the Church, beeing a speciall external meanes to entertayne the communion of the Saynctes, it is therefore ordayned, that the same shall be carefullie

Against Sabbath-breakers. 35

fullie observed by all persons, of what condition soever; both in haunting to Divine worship, and using all due reverence in tyme thereof, and giving all quiet and diligent attendance therunto.

Lykewyse for Civill Constitutions, wee find it a Statute of King ALEXANDER the second; as wee haue in the Booke of Majestic, concerning Salmond-Fishing in particular; That the water should bee free: *So that no man* (sayeth the Statute) *should take fishes therin, from Saturday at night, till Moonday at Sunne-rising.*

Regiam Ma-
jest. Tit.
Lex aqua-
rum, c. 16.

And in the most happie Reygne of our late dread Sovereygne, king JAMES, of ever-blessed memorie, it is statuted in Parliament, *That no handie-labour nor working bee upon the LORD'S Day, nor anie wilfull remayning from divine Worship thereon.* In both which our Salmond-Fishers notoriouslie transgresse: and so are rebellious both to Divine and Humane Authori-

Jam. 6. par-
liam. 6. c. 79

tie; and to the Lawes both Ancient and Moderne; of Church, and Commonwealth.



CHAP. VIII.

The Ancient and Moderne Constitutions, both of the Church and Kingdome of ENGLAND, for due observation of the LORD'S DAY.



Ext, if wee view the Ancient Constitutions of that Famous and Neyghbour-Church, and Kingdome, of ENGLAND, wee shall finde, that in a Canon of a Councell holden by Egbert, Arch-bishop of Yorke, (anno 784) That *the Gospell is ordayned to be preached to the people everie Lord's day: and, That they duellie convene, of all sorts, to the hearing thereof.* The verie
same

same beeing enacted a few yeares before, by Cutbert, Arch-bishop of Dorobernia, (anno 747) ordaying, *That this day bee, Cultui divino tantummodo dicatus: that is, That the same may bee dedicated onlie vnto God's worship.*

Concil. Claveshonia,
c. 14.

As also in another Councell holden by the commandement of King Ethelred, Ælfengus beeing Arch-bishop of Dorobernia, and Vulfstane Arch-bishop of Yorke, it was decreed, (anno 1009) *That the Lord's daye, and solemnitie thereof, should bee with great honour celebrated: Nec quicquam in eadem operis agatur servilis: that is, And that no servile labour bee done thereupon.* Which was also decreed in the Church Constitutions of ENGLAND, and in the reygne of Canutus the Dane, (anno 1026) by a Statute.

Cōcil. Æmansense Pambrebritannicum, c. 15.

Constit. Eccles. c. 15.
Canutus lege 14.

Next, from Ancient Ecclesiasticall Canons, to come to such as are later, wee shall finde, that in those which are now in vse in the Church of ENGLAND, all manner of persons are ordayed to keepe holie the Lord's daye, commonlie called SUNDAY, according

Constit. & Can. Eccl. cap. 13.

ding to God's Will, and Orders of the Church: that is, In hearing the Word of God read and taught, in private and publicke Prayers, in receaving the communion of the Bodie and Blood of CHRIST, visiting the Poore, and Sicke; and in such holie Exercyses, which are fitting for that day.

*Ex Ina regis
eccid. Sax.
lib. cap. 3.*

And last, if wee come from Ecclesiasticall Canons, to Civill Constitutions, in ENGLAND wee shall finde in the days of *Ina*, king of the *West-Saxons*, (anno 688) that it is statuted by him, That if a Servant worke on the Sunday at the commaundement of his master, hee shall thence-foorth bee free, and his master shall paye for his Fyne, thirtie shillings. But if hee doe so without the commandement of his master, hee shall bee scourged, except hee redeeme himselfe, by a pryce, there-from.

And agayne: In the raygne of King *EADGAR*, about the yeare of GOD 966, it is statuted, That everie one observe the Sunday whollie, from Saterndaye evening, to Moondaye morning.

And

And, latelie, In the Religious Con-
stitutions of that famous young Prince,
EDWARD THE SIXT, and Queene
ELIZABETH; of ever-blessed memo-
rie, as in their Statutes of Parliament
amplie may bee scene, and in the Sta-
tures of **HENRIE THE SIXT** be-
fore them; wherein whatsoever may
with-drawe men, and their servantes,
from Divine Service, is forbidden.

Queene Eli-
zabeth her
Injunctions,
Artic. 34.
Anno 27.
Henrici 6.
cap. 5.
King Iames
proclamation
also at Theo-
balds, 1603.
for keeping
the LORDS
DAY.



CHAP. IX.

*Howe the Lord's day is to bee obser-
ved, and what workes are permis-
sible, or not permissible, thereon:
And speciallie, That the Sal-
mond-fishing thereon is no wayes
permissible, or lawfull.*



Ext to the former
motives for observa-
tion of the Lord's
daye, wee are to con-
sider, how it is to bee
observed: which is
first,

Exod. 34. 21

first, By **CESSATION** (as hath beene showne) from all servile and laborious worke, intended onelie for gayne. And therefore in **Exodus** this Cessation was appoynted both in Seed-tyme, and in Harvest. Next: Because to rest onlie from our ordinarie worke, were to keepe the Lord's daye rather lyke a Beast, than a Christian. Therefore wee must knowe, That this Cessation is commanded, (as *Augustine* sayeth) *Ut paratiores & promptiores simus ad Divinum Cultum*: that is, *That wee may bee the more readie and fit for GOD'S holie Worship*. And labour, or working thereon, is therefore forbidden; because of impeding, or with-drawing thereby of men from the Lord's Worship. No action, then, is to bee done of that sort, but such as whereby wee eyther blesse **G O D**, or looke therein to receive a Blessing from **G O D**. Seeing, therefore, the Salmond-fishing, vpon the Lord's daye, is a servile and toylsome worke, intended onlie for gayne, and that thereby such a number of soules are hindered, and withdrawne, from the Lord's Worship; Howe dare people

people

people doe such a thing vpon that blessed daye, wherevpon they can neyther looke vp to GOD, to seeke a Blessing to their vse, or expect a Blessing from His Hand? But rather maye iustlie feare a Curse heere, and Condemnation heere-after,

But yee will saye; *Is noworke to bee done vpon the Lord's Daye?* I answer; There are three sorts of workes not onelie permissible, but lawfull, vpon the Lord's daye: which are, *Pietatis, Charitatis, & Necessitatis*: Of Pietie, towards God; of Charitie, towards our Neyghbour; and of Necessitie, towards our selues.

First, then, *Workes of Pietie*, are to be done vpon the Lord's day, which eyther directlie concerne God's Worship, (tho performed by bodilie worke) as the preaching of the Gospell nowe, and other Ministeriall paynes, vpon the Lord's daye; and the Priestes vnder the Lawe, their killing and dressing the Sacrifices on the Iewish Sabbath, burning them on the Altar: concerning whom our Saviour sayde, that *the*
Priests

Matth. 12.5

Priestes brake the Sabbath, and yet were blamelesse: To wit, They brake it, in so farre as they rested not thereon, or, *Quoad quietē*; but not in regard of the commandement of halowing the same, or, *Quoad præceptum*. For, such workes are not forbidden by that Precept, whereby wee serue GOD onelie: or else they are such workes of Pietie, as indirectlie concerne GOD'S Worship, whereby the people are assembled to divine Worship: as the blowing of Trumpets vnder the Lawe, and ringing of Belles nowe vnder the Gospell. The holie ende of all which workes, doeth sanctifie the same, as the *Temple did the Golde; or the Altar, the Gift thereon.*

And, vpon the peoples part who assemble together, their preparing of themselves ducly, traveling to their Parish-Churches diligentlie, hearing the Word attentiuely, praying and praying GOD deuotely, and instructing their Families religiouslie. All these, and the lyke, are the workes of Pietie, which becommeth the LORD'S daye futeablie.

Next,

Next; *Workes of Charitie*, are to be done vpon the *L O R D' S Day*: and therefore the Apostle appoynted, That the Collection for the Poore, (as is vsuall amongst vs) should bee on that daye. In lyke manner, Our Saviour declareth, That the lyfe cyther of Man or Beast, ought to bee preserved vpon the Sabbath daye; cyther by delivering the same from danger, or by necessarie support of Foode, or the lyke. The visiting also of the Sicke, relieving the Poore, curing the diseased, and such lyke, are the workes of Charitie, futeable for the *L O R D' S daye*: *For I will haue Mercie*, sayeth the Lord, *rather than Sacrifice.*

1. Cor. 16.

Marke 3. 4.

Matth. 12.

1. 11.

Marke 2. 28

Last; *Workes of Necessitie*, may bee performed vpon the *L O R D' S daye*, which are not for wordlie gayne, or acquisition, by servile royle, and labour of thinges to bee ours, which before the employment in the layde servile labour, were not ours, (as the Salmond-Fishing is) but which are for necessarie preservtion, in evident and imminent danger, of that which is in our possession

Epist. De-
cret. l. 2. c. 3

sion, and wee haue right vnto alreadie:
as to drawe our Oxe out of the myre,
beeing readie to drowne; to flit our
Cornes out of the lowe Valleyes, when
by inundation of neare adjoyning Wa-
ters, they are in evident danger to bee
carried away: to quench, in lyke man-
ner, houses that are on fyre, & such like.
Therefore, beside our owne men, so al-
so sayeth SVAREZ; *Causa generalis indu-
cens excusationē, est necessitas imminens quae
praeueniri non potuit*: that is, *The gene-
rall cause which importeth an excuse,
is an imminent necessitie onlie, which
could not bee prevented.*

Snarez, lib.
8. de discb.
fest. tom. 1.
c. 32.

In lyke manner, for some Callings to
exercise the practise thereof; as Phys-
icians, in Pleurisies, to let blood; Chy-
rurgians, to paunse, and applye Cures;
Mid-wyues, to helpe Women in travell;
Mariners, to governe their Shippes on
the Seas, &c. all which are for preserva-
tion of lyues. Souldiours also, if they
bee assaulted vpon the LORD'S Day,
to defende themselves, and fight; as we
reade the MACHABEES did, when they
were set vpon, on the Sabbath Daye:

1. Machab.
2. 41.

to

to entrinch and fortifie themselves, also, vpon the approach of the Enemie; stell their Pieces, cut Bridges, or doe the lyke: all which is lawfull; Because, (as SVAREZ sayeth) *Neceſſitas Reipublicæ, & conſervationis ſuæ hoc exigit.* And the Lawe is, *Quod non eſt licitum in Lege, neceſſitas facit licitum*: that is; *The neceſſitie of the Common-wealth, and of their owne preſervation, requyreth this: and what is not lawfull in lawe, neceſſitie maketh lawfull otherwiſe.*

*Suarez. loco
quo ſupra.*

Some actions, also, which tende not to the preſervation of liues, in evident danger otherwyſe, but to the preſervation alſo of ſuch thinges as tende to the neceſſitie of lyfe, and good of the whole Common-wealth, beeing in imminent and evident danger otherwyſe, are lawfull, and thought permiſſible vpon the LORD'S Daye; As the keeping of Cole-heughes dry, which might otherwyſe fill with water, and periſh, to the detriment of a whole Countrey: The ſloaking, or quenching, of Moſſes, that haue taken fyre in droughrie weather; and are in perill to bee conſumed themſelues

selues, and to consume the Cornes neare vnto them: both which are workes of necessitie: not for acquisition of new gayne, (for Servants work not in Cole-heughes on the LORD'S Daye, nor in Peat-molles) but for preservation of that which is ours already, beeing in evident danger; and the losse whereof would import great prejudice to the Common-wealth, and whole Countrey.

As for keeping in of fyre onelic, in Glasse-Fornaces, (but not making anie Glasses on the LORD'S DAY) and also in Salt-pannes, it is accounted, by fundrie, a necessarie preservation onlie: neyther is it a toylsome worke, nor *Labor multorum*, to avocate manie from divine Worship. And of such SVAREZ sayeth this is the Rule: *Quando inchoatum opus non potest intermitteri sine dispendio personæ & Communitatis in die Festo, licitum putatur*: that is; *When a begun worke can not be left off, without the hurt of the person, and of a whole Communitie, such a worke is thought lawfull vpon the Holie Day.*

*Suarez. lib. 2.
de Fest. dieb.
cap. 32.*

But of Salmond-Fishing vpon the
LORD'S

L O R D ' S D A Y, hee sayeth expresse-
lie; *Piscatio in die Festo propter lucrum, lib. 2. de fest.*
est opus servile, & prohibitum: that is, dies, cap. 17.
But fishing for gayne upon the Ho- pag. 209.
lie Day, is a servile worke, and al-
together forbidden.

Neyther can it bee anie wayes ac-
counted a worke of Necessitie:

1. Beeing onelie for making world-
lie gayne, and acquisition by servile and
laborious toyle, of thinges to bee
theirs, which before the employment
in the sayde servile worke, was not
theirs.

2. If the pretence of making gayne,
or acquyring, were a necessitie on the
L O R D ' S D A Y, then no Aartizane,
(especially of the poerer sort) but
might alleadge also his working on the
L O R D ' S D A Y, to bee a worke of
necessitie. And those, in lyke manner,
who are Whyte-Fishers, might justlie
alleadge their Fishing on the **L O R D ' S**
D A Y, to bee a worke of necessitie, be-
cause of their povertie, for the moste
part; and, That they haue not always
Fishing-weather on the Sea; and, What
they slipped that daye, they would not
attayne

attayne agayne. Others, lykewyse, might pretende, Their severall necessities: and, so, in ende, cast all Religion loose.

3. But the trueth is; Without anie necessitie, it hindereth, and with-draweth, men from a worke, which is, indeede, of the greatest necessitie that can bee; which is, The Worship of G O D, and, Salvation of their owne Soules. So that I may say justlie, in the wordes of the P R O P H E T I E R' E M I E, That *In their Skirts is found the verie Blood of the Soules of men*: Which cannot but crye lowder agaynst them, than the blood of A B E L L did agaynst C A I N. And which beeing bought by so precious a pryce, as the Blood of the Sonne of G O D, What may they expect, as their judgement, who make their gayne thereby, and their Houses an *Aceldama*, or a Field of Blood?

Jerem. 2. 34

CHAP



CHAP. X.

*What are the manie and great
evills, which the prophaning of
the LORD'S DAY, by
Salmond-Fishing, produceth.*



Having now
looked vpon
this forbidden
Tree, let vs consi-
der what Fruite it
bringeth foorth :

Surelie nothing but lyke the Pro-
phet's wilde gourdes, which made
Death to bee in the Potte: or such
whereof the LORD complayneth,
(ISAIAH 5.) That His Vine-yarde
brought foorth even *sowre* Grapes,
vvhich will once set their teeth on
edge.

2. King. 4.
40.

D For,

For, 1. This prophanation of the *LORD'S DAY*, robbeth the *LORD* of His due Worship, which those should giue vnto Him, who are employed in place of *GOD'S* Service, to serue man; and, according to *NATHAN'S* parable, When wee haue manie dayes of the weeke as ours, or for our service, and will not be contented there-with; but will robbe *GOD* of that one day which He hath for His Service and Worship; vvhath fearfull Sentence can such expect, That their owne mouth, (lyke *DAVID'S*) shall bee made, one daye, to pronounce agaynst themselves?

2. Their Seruantes (who thus prophane the *LORD'S DAY*, by their servile employment) are wotullie defrauded of their Soules Foode, and Spirituall Edification: So that whyles themselves should bee caught, by the Nette of the Gospell, to bee brought vnto *CHRIST*, they are catching vnlawfull Gayne, to bring vnto their Masters: Lyke that Damosell in the *ACTS*,

A C T S, possessed with a spirit of Divination, which brought her Masters also much Gayne by Sooth-saying, before her dispossession. Whose case, as it was moste wofull, whyle shee was doing so; So is theirs in lyke manner, whyle as sterving in their Soules, and gayning earthlie thinges to others, they become a prey to that craftie Fisher, Satan, and lose heavenlie thinges, which they should gayne to themselves. *Act. 16. 16.*

3. Whereas the **L O R D** hath appointed a bodilie rest to bee vpon the seaventh day, from all servile work, for refreshing of Man, who hath beene labouring the sixe dayes of the weeke, (as Hee hath lykewyse pittie, (and willeth vs to haue) on the verie beast;) yet cruellie, contrarie to **G O D'S** appointment, the bodies of their Servantes are toylsomialie wrought and wearied vpon the **L O R D'S DAY**, as well as the rest of the dayes of the weeke; without anie intermission, or cessation whatsoever: and so are made altogether vnfit, all that Season, for

D 2 **G O D'S**

G O D ' S Worship, publicke or private.

4. Thorow the long diffuetude of resort to **G O D ' S Service**, and profanation of the **L O R D ' S D A Y**, those Servantes of theirs (as wee finde by wofull experience) become altogether neglective of the **L O R D S D A Y** at all other tymes of the yeare, when Salmond-Fishing is not; and can neither by Admonition nor Discipline, be made to halowe the same. And so being indured thorowe their fore-named custome, they remayne altogether ignorant in mynde, most prophane in lyfe, and vtterlie carelesse of their souls, as if they had none at al. Of which induration, ignorance, and prophantie, howe fearfull a thing it is to bee the cause, and drawe vpon them such guiltinesse, let anie sensible Christian seriously consider.

5. Not onelie are those their Servantes detayned, by that servile employment, from **G O D ' S Holie Worship,**

ship; but lykewyse manie others are everie *LORD'S DAY*, of all sortes of people, with-drawne from the same; going thither to bee spectators of those Fishinges, in the verie tyme of *GOD'S* publicke Servic, and assemblie of His people: and who, in respect of their multitude, can not bee gotten curbed. As those, then, are happie, who stirre vp people, saying, (as *DAVID* professeth) *Let vs goe vp to the House of the LORD:* and, (as the Disciples did one the other) who drawe Men to *GOD*: So vnhappie maye they iustlie judge themselves, vwho giue such an occasion (for their private gayne) of hindering people, and drawing so manie from *GOD*.

Iohn 1. 41.

6. What Scandall, and grievous offence is given to all good Christians, heere, where this prophanation is committed, their querimonies which wee often heare, beare sufficient witnessing; and what griefe of heart they giue to vs their Pastours, as the stubbornnesse of the Iewes gaue to their Proph

Ierem. 9.

Prophets , H E E that knoweth the heart can beare vs record: So that with Ieremie, *Wee wish our head were waters, and our Eyes a Fountayne of Teares, that wee might weepe day and night for the transgression of our people* . How-so-ever, with open impietie, they joyne not onelie impenitencie, but impudencie, in sinning .

7. A great stumbling blocke lyke-wyse they are to the weake, who by their example, thinke it no transgression to violate and prophane the *L O R D ' S D A Y* manie wayes, in the Countrey especiallie; and are so hardened in their sinne, that when their Pastours accuse or rebuke them for the same, and command Abstinencie, they strayght-way replye, *Let the Salmond Fishing bee as well discharged then on the Sundaye* ; and then they shall cease .

8. If also the Angels rejoyce at the
conver-

conversion of a Sinner, howe, then, are they contristated, (as it were) and zealouslie incensed, at such a peart and publicke practise of sinne, in prophaning that Holie Daye of their *L O R D'S* Worship, whereof by those so vngratellie, and sacrilegiousslie, Hee is robbed?

9. But moſte, and worſt of all; Amongſt other crying ſinnes of the Land, which incenſe the wrath of the *L O R D* agaynſt the ſame, this, as one of the greateſt, doeth kindle the Fyre of His indignation, procureth His judgement, and His hand to bee ſtretched out ſtill. For, as Hee for the prophanaſion of His Sabbath, threatned the Iewes before by His Prophet *I E R E M I E*, That Hee ſhould kindle a Fyre in the gates of their chiefe Citie Hieruſalem, which ſhould conſume the Palaces thereof; and it ſhould not bee quenched. And, (as good *N E H E M I A H* declared to the Princes of *I V D A H*) ſeeing for this

Jerem. 17. 21

this transgression and guiltinesse, the LORD had performed, and put the same to execution agaynst them, in wasting of their Land, destroying of their Citie, and killing and captivating the persons: All which (as to one mayne cause) hee attributeth to the prophaning of the LORD'S SABBATH, saying; *What evill thing is this that yee doe, and prophane the SABBATH DAY? Did not your Fathers thus? And did not our GOD bring all this evill upon vs, and upon this Citie? And yet ye would bring more wrath upon Israell, by prophaning the SABBATH DAYE.* Much more, then, maye Christians, who liue in a cleare Light, and haue no lesse obligation to sanctifie the LORD'S DAY, expect for the prophanation thereof, temporall punishmentes heere, (as sundrie haue found inflicted) and eternall punishmentes heere-after, which are most iustlie threatned.

CHAP.

*Nehem. 13.
17.*

*See Theatre
of GOD'S
Judgements,
Tom. 3. of
the Generall
Councils, 2.
part. p. 669.
and Practise
of Pietie,
368.*



CHAP. XI.

*The CONCLUSION, by way of
a faythfull Warning from the head
of the Watch-Towre, for exone-
ration at least of our owne Soules,
whom G O D hath set over them,
who so prophane the L O R D' S
D A Y E.*



S Reuben said *Gen. 42. 2.*

*therefore to his
Brethren, Did not
I fore-warne you,
saying, Doe not sinne
agaynst the Chylde,*

*and yee would not heare? There-
fore, behold, his blood is requyred:
So wee may saye, whom the L O R D
hath set over you, who are guiltie of
this Sinne; Haue not wee fore-warned
you,*

you, both by word, and nowe by writ,
 That yee sinne not agaynst your owne
 Soules, and the Soules of others, whom
 yee impede and with-drawe from the
 LORD'S Worship, and Meanes of
 their Salvation, on the LORD'S DAY?
 And if ye will not heare, (as IOSEPH'S
 Brethren would not REVBEN'S
 advise) beholde, assuredly, your blood,
 and the blood of those that perish thro-
 rowe your default, the LORD shall
 requyre at your handes.

Jerem. 20.9.

True it is, that wee would often
 tymes haue taken IEREMIE'S
 Resolution, *Not to speake anie more*
of this sinne of yours, in the LORD'S
Name vnto you; perceiving sundrie
 of you to bee so incorrigible; were not
 that *His Word was within vs, as a*
burning fyre, shut vp in our bones; &
we were wearie with forbearing, and
could not stay; except wee would haue
 beene treacherous both to GOD, who
 had entrusted vs; and you, whom we
 should haue fore-warned.

But

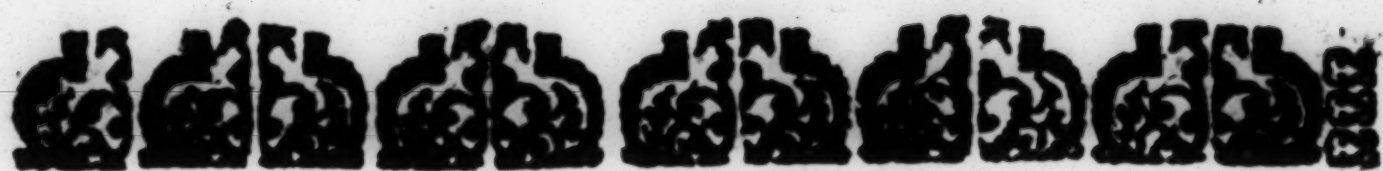
But seeing wee that are **PASTORS**,
haue so frequentlie shotte **IONA-**
THAN'S Arrowes, to fore-warne
you to escape from the wrath to come,
wee are free from your Blood, if yee
perish thorowe your rebellion, and
shall finde our owne Approbation (wee
hope) in the **DAY** of the **LORD**.
And if with **SAMVĒLL** wee can
not mende you, wee shall moane at
least, (as hee did for rebellious *and* in
RAMAH) and mourne for you in se-
cret, and, with **IEREMIE**, la-
ment, That *our Mother hath borne*
vs men of stryfe and contention, with
those, for whose good wee powre out
our verie Soules, in secret, before the
LORD, in our daylie Prayers; That,
To the Glorie of **HIS NAME**,
the joye of our Hearres, and Salvation
of your Soules, wee may yet see the
Happie Daye of your Conversion, and
Amendement heere-in: That so yee
may bee, in the daye of our Common
Compearance before the **LORD**,
our Crowne, and our joye; and ar-
tayne.

A Short Treatise.

sayne with vs, to the happie Rest of
that **ETERNALL SABBATH** in the **HEAVENS**,
conquessed to vs by the Bloode of
CHRIST: To Whom bee ever
all Prayse and Glorie.

A M E N.





Epitaphium Piscatoris.

Hic recubat dominus vicini gurgitis, auras
Dum traheret, dominus nō tamē ipse sui.
Non sibi sed soboli vixit, labor improbus omnis,
Nulla q̃ lux vivo festa vel hora fuit.
Venturi securus erat, cæli q̃ penates
Infernas q̃ domos credidit esse pares.
Sunt cælo pisces, sunt orco flumina, prada
Materiem functo spondet uterq̃ locus.

Arth. Ionstonus, M. R.



